

# CHRIST lifted up.

O R,  
The heads of the chief Con-  
troverted Points, Preached  
By Mr. John Goodwin, Pastor of  
Colman-street London.

Which hath bin the pretended grounds  
of the opposition that he hath had, by  
some other Ministers,

Printed from a Cope written with his own  
hand, for the use of some who live under  
his owne Charge.

And now Published by a Friend of his, for the  
generall view of all men.

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I Cor. 4. 5. Judge nothing before the time.

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Printed in the year, 1641.





# THE EPISTLE TO THE READER.

Good READER,

I Thought it not amisse to give a short account, wherefore I present to the world this extract. I have met with two sorts of men that have bin contrary in opinions concerning these points Controverted : yet in this they both agree , to Calumniate the Author : But they are upon tryall continually found(as I conceive) such

## The E P I S T L E,

as in true accompt neither know him,  
nor yet what hath bin affirmed or de-  
nyed in the points Controverted; the  
one sort of Men (and the most learned  
of the two in some kind of learning)  
peremptorily affirme, that in some (or  
all) of these points there is at the least  
Errour; others say Heresie: nay that  
which is yet worse, no lesse then Bias-  
phemy: but how they doe to make this  
appear I will not determine, but leave  
to thosethat know how to judge. The  
other sort of men on the contrary, they  
say can affirm with no lesse confidence,  
that in deed and in truth, there is no  
such difference between Mr. Good-  
win, and other men in the points Con-  
troverted, but say, that he might have  
delivered his mind in the language of  
other

## to the Reader.

other Ministers, and so have prevented all differences: They affirme that he hath said nothing but what hath bin generally said by all others before him for substance, onely he hath taken to himselfe some new way of expression, out of an affectation (as they conceive) of singularity, or vaine glory. Now that the first sort of these may appeare to have layd their foundation no other where but in the Sands; and the latter to have no foundation at all; I have presented these beads to the view of Considering men, which may be as so many rules to try and prove them by, or lights to judge and discerne which is in the right, whether either or neither, which is the thing I ay me at: God-willing in time the world

The EPISTLE, &c.

may enjoy the summe of the severall discourses at large in their severall Tracts, and in the meane time by this tast I hope wise men will be so wise, as not to be found Judges of the things they know not: which is the desire

Of thy well-wishing Friend.

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CHRJST

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I. **C**H R I S T reje&eth no man that cometh unto him by Faith , for want of preceding Legall Preparations , by way of terrour or humiliation for sin. *Job. 6.37. Revel. 22.17, &c.* Neither is there any absolute necessity of such preparation, in respect of God , in that work of his whereby he infuseth Faith, or enableth a man to come unto Christ : but he who justifieth the ungodly , is able to come upon a man in the middest of the greatest and deepest unpreparednesse , and to bring him to Christ immediately. Neither

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ther hath he any where in Scripture, confined or limited the execution of this his power, so as to engage or bind himselfe, never to make Beleevers, but of the lump or masse prepared by the Law. Neither hath he imposed any Commandement upon unbeleevers, to prepare, dispose, or qualifie themselvs for the guift or receiv-  
ing of *Christ* by Faith, by procuring their hearts to be smitten or wounded by the Law. Neither doth any such smiting or wounding by the Law, give any man any more right or title of beleeving in *Christ*, then others have, who have not bin so smitten. But the grace of the Gospell is every wayes absolutely, and intirely free and open, to whosoever is willing to receive it, *Rev. 22.17. Job. 3. 16.* yea and every man is bound to beleeve, in what estate or condition soever the Gospell finds him: and not to reject the Grace of God therein, or put off the worke of believing, upon any pretence or conceit of unworthiness, through want of Legall  
*humiliation.*

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humiliation. Neither is there any *humiliation* for sin, truly acceptable unto God, or necessarily accompanied with *salvation*, but that which is wrought in a man, upon, or after his believing; *Heb. ii. 6.* *Job. i 5. 5.* which is the fittest time for such *humiliation*, (*Zach. 12. 10.*) howsoever the Commandement of being humbled for sin, lyeth upon unregenerate men also at all times, though not in relation to their future believing.

2. *Faith* in *Christ* justifieth the Believer, neither as it is an *habit*, neither as an *act*, neither as it is the *worke* of Man, neither as it is the *worke* or *guift* of *God*; nor in regard of any *intrinsecall* virtue, native property, quality or dignity whatsoever, whether absolute or relative, but by virtue of that *will, good pleasure, ordination, or Covenant of God* with his Creature, whereby he hath settled this great Prerogative upon *Faith*, rather then upon any other Grace, or act whatsoever, *Job.*

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6.40. Job.1.12. Job.3.16. Eph.2.8,&c. And is truly said to justify instrumentally in this sence, as it is means chosen and sanctified by God, to bring men into communion, part and fellowship of that Justification and Redemption, which Christ hath purchased: But to say, that Faith justifieth, in relation to its object Christ, or (which is the same) because it layeth hold on Christ, is to ascribe a meritorious efficiency to it in the work of *justification*, and to seat the justifying nature or power of it, in a property which is most naturall, intrinsecall, and essentiall to it: yea and besides, makes the love of Christ, and every other Grace that hath relation to Christ as its object, to be justifying as well as it.

3. There is no Morall, Legall, or positive *righteousnesse*, consisting either in habits, or acts, (or both) conformable to the Morall Law, that is formally imputed from Christ, or derived upon a Believer,  
in

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in his *justification*. But that *righteousnesse* or *justification*, which Christ hath purchased by his *active* and *passive obedience* together, for those that *believee* in him, consists wholly in *forgivenesse of sinnes*, Rom. 4. v. 5, 6, 7, 8. Act. 13. 38, 39, &c. which is therfore called an *imputed righteousness*, or a *righteousnesse without works*, Rom. 4. 6, &c. because it is freely given, conferr'd, or cast upon a *believer*, by God. And because *Faith* is anoynted or set apart by God to this office or service of bringing in the *Beleever* into communion and fellowship of this *imputed righteousness* or *justification* purchased by Christ, is therfore it selfe said to be *imputed for*, or unto *righteousnesse*, Gen. 15. 6. Rom. 4. 5, &c. that is, to be all that God now requireth of any man, for, or towards his *justification*, or the *forgivenesse of his sins*. Neither is the observation of the Morall Law, either by a mans selfe, or by surety, any part of any mans *justification*: which is compleat and intire, in the nature and sub-

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substance of it, without *works*, i.e. the merit of *works*, Rom 4.6. though the purchase and procurement of it, on Christ's part, was by merit of *works*.

4. That *Faith* which precisely justifieth a sinner in the sight of *God*, is not the belieaving any thing more, or any thing besides, what *God* himselfe hath plainly revealed in his *Gospell*. Therfore truly and soundly to belieeve the *Gospell*, as it cometh from *God*, or as it is delivered by the *Holy Ghost* in the *Scripture*, is that *Faith* which *justifieth*. The summe or substance whereof, is usually compriz'd in these or the like Propositions, *That Jesus Christ is that Son of God, that whosoever belieoves on him, shall be saved, &c.* Which Euangelicall Oracles, whosoever rightly understandeth, and in a cordiall, firme, and sincere manner, and with his whole heart belieeveth, is justified before *God*, Joh. 20.31. Act. 8.37. I Joh. 5.1.5, &c. and hath undoubted grounds to belieeve his particular

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particular or personall *salvation*, in as full and satisfying a manner , as he believeth the Gospell it selfe. Neither is it possible that any man , who thus believeth the Gospell , and withall knows and considers what he believeth therein, but that he should make particular application of Christ to himselfe, and believe his own *salvation*, because all feares, doubts, and questions whatsoever may be conceiv'd or mov'd in the soule , touching his *salvation* , are fully answered and taken away by such a Faith ; As he that knows and considers what a Rock is , as touching the strength, firmnesse, and stability of it, unpossible it is, that he should refuse to stand upon it for feare of sinking, because all grounds and reasons of this feare , are fully taken away by such a knowledge and consideration.

F I N I S.